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Conceição do Araguaia, as was Father Luiz Palha's plan." He says that these Indians wish to build a village near the houses of the above-mentioned São Pedro ranch, on the right margin of the Tapirapé, and he adds: "If the Indian Service is not in a position to establish a post for the Tapirapé Indians, it would be worth studying the possibility of entrusting Mr. Lucio da Luz with their protection. Mr. Lucio da Luz is a man of great means, and he would not be primarily interested in the meager wages of a man-in-charge or whatever he might be to those Indians, but would do this rather out of the humanitarian feelings which he seems to possess."

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Whatever the case may be, there are three basic needs to be considered in any resettlement of the Tapirapé: 1) the existence of an extensive forest adequate for the large gardens of this essentially farming tribe; 2) the exclusion of all representatives of our civilization who are not employees of the Indian Service, anthropologists, or physicians associated with the Service; 3) the exclusion of members of other aboriginal tribes.

I believe that Father Lelong is correct when he writes in his letter with reference to the Kaiapó who invaded Tapirapé territory: "Ten armed men would suffice to clear the territory of these assassins." These ten men, however, should be under the orders of the Indian Service so as to catch the culprits in the slaughter without shedding blood and take them to the idyllic penitentiary established at the Indian post of Icatu in the state of São Paulo. One of the most urgent tasks is unquestionably the lasting pacification of the northern Kaiapó who, unlike the Akué-Chavante, have the habit of leaving the traditional boundaries of their territory to attack harmless neighbors (cf. what I wrote about this in the Revista do Arquivo Municipal, Vol. 102, São Paulo, 1945, pp. 123-130).